

THE CREATION – THE FIFTH AND SIXTH DAYS

Genesis 1:20-31

The natural introduction to this lesson is to talk about the Bible as a whole—what it is and why we study it in Sunday School. With all except the Primary class, the children’s knowledge on these points should be tested first. Then give a very brief account of the seven days and what happened on each before developing the work of the fifth and sixth days.

Doctrinal Points

*The Lord as the Creator of all things, the Source and beginning.
The distinction between the natural and the spiritual planes of the mind.*

The difference between man and the animals: Man is made to be in the image and likeness of God.

The necessity of controlling our natural faculties and desires.

Notes for Parents

A very little thought will show us that the Bible is different from every other book in the world. It was written by the hands of many men over a period of more than fifteen hundred years and yet we think of it as a book written for us. It has been translated into over six hundred languages and dialects. Year after year it is the “best seller” of all books in the world. These facts alone should prove to us that the Bible was not the work of any man or men, but is truly the Word of God.

What should we expect of the Word of God? Should we expect it to teach us things which we can find out for ourselves, things about the natural world and about the outward history of men and nations? No, God would tell us about Himself, about our relation to Him, and about why He created us and what He wants us to do. And this is the kind of knowledge that people have always found in the Bible when they really looked for it. Wherever

it has gone it has changed the course of history and transformed the lives of individuals.

But this meaning of the Bible is seldom found on the surface. It is hidden within what seem to be mere stories of people and events, just as we tell children stories which have a moral hidden within them. For in the Lord's sight we are all children and have to be given the truth in words we can understand.

So our task in Sunday School and in the home is to teach the children the literal stories of the Bible and afterward, as they grow older and are able to understand, to give them something of the inner meaning of the stories.

Our lesson for today is again the first chapter of the Bible, the story of creation. It is really a parable telling us how a man or woman becomes a true human being, formed in the image and likeness of God. For it is our possibility of knowing and serving the Lord which makes us human and not merely higher animals. We want our children to become true men and women. So we must do all we can to lead them to know and understand the Word of God.

Primary

Impress the children with the importance and holiness of the Bible as the Lord's Word. Then speak of the Lord as the Creator of everything and everyone and tell simply the story of the seven days, going into more detail with the fifth and sixth. In telling the Creation story try to get the children to think of the real difference between men and animals and the importance of trying to be as much like the Lord as we can. This is a good lesson in which to stress the fact that we ought to take care of all the good things that are given us and use them as they are meant to be used.

You know, don't you, that the Lord Jesus is our Heavenly Father? He made everything there is in the world. He made you and me. And long, long ago, He made the very first people. But He couldn't make them until He had made a world for them to live in. So first He made the heaven and the earth. Then He made day and night and then the dry land and the seas. Then He made grass grow

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out of the earth and then the grain and the fruit trees. He made the sun and the moon and the stars.

After that He made all kinds of fish to swim in the sea, and all kinds of birds to fly in the air, and all kinds of animals to live on the dry land. And finally He made men and women.

Why did everything else have to be created before men and women?

In whose image and likeness were men and women created?

This makes them very different from animals.

It means that they can study and reason, and can understand who the Lord is and what He wants them to do.

All animals can know is what makes them comfortable and contented.

Everything in the world is made for some particular use.

What did the Lord say of everything when He had finished?

If you have a puppy, does he tell you what to do or do you tell him what to do? When the Lord made men and women, He put them in charge of everything else in the world. So you see people have to study and learn a great deal so that they may rule wisely. We have to learn about the world and everything in it and we have to learn just what everything is meant for. That is why we go to school.

But there is something else we have to learn. The Lord gave us everything we have that is good, and in the Bible He tells us what He wants us to do with what we have so that we and everyone else may be happy. So we need to study the Bible. That is why we go to Sunday School.

Junior

This is the age group with which we need to begin to speak of the letter of the Word as parable, while still teaching the details of the letter. In your introduction point out that the teaching the Lord gives us in His Word is necessarily spiritual—about Himself and our relation to Him—and not primarily about the things in nature which we can find out for ourselves. Then in connection with the Creation story call their attention to the way in which we develop from the innocence and helplessness of infancy to adult life. In speaking of the lesson proper suggest that the dominion we are told to exercise is over our lower thoughts and desires.

This year let us first see how much we can tell about the Bible as a whole:

By what other names do we call it?

Who is its Author?

Into what two main parts is it divided?

Through whom were the first five books given?

What did the Jews call these five books?

What is the first book called?

What does *Genesis* mean?

What does the first verse in the Bible tell us?

In how many stages or “days” did the Lord finish His creation?

What did He do on the seventh day?

In this lesson we are studying especially what is said about the fifth and sixth days of creation. We should remember, however, that on the first day heaven and earth were created and light was given, on the second day the waters above the firmament were divided from those below the firmament, on the third day the waters were gathered together into seas and the dry land appeared and was made to produce grass and herbs and fruit trees, and on the fourth day the sun, moon, and stars appeared.

In this way the earth was prepared for habitation. You can easily see that there had to be an earth before animals and people could be created.

Why did the plants and trees have to be created before animals and men?

What were created on the fifth day?

What were created first on the sixth day?

What was the final creation?

Do you know that some people think that man is just a higher kind of animal who developed somehow or other out of the lower animals? This is not the teaching of the Word. The Word teaches that the different forms of life on earth were created in a certain order but not one out of another. Each kind of living being was a separate creation and only man was created in the image and likeness of God. And man was told to have dominion over all other living things.

The things which distinguish men from the animals are the

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ability to distinguish right from wrong and the ability to choose what they will believe and do and be. Animals are governed by their instincts and never can advance. Their bodies may develop and change to meet changing conditions in their surroundings, but they can never make changes themselves. And they can know only about the things which affect their bodies—food and shelter and warmth and protection are enough to satisfy them. A human being, however, has higher thoughts and desires. He not only can understand the earth and everything that belongs to it, but he can know about God and heaven, because he is made in the image and likeness of God. So whenever a person refuses to think about God and spiritual things and lives only for what he can get for himself out of the world—food and clothing, possessions and pleasures—he is reducing himself to a mere animal and cheating himself out of all that belongs to him as a human being.

Notice in verse 27 that both men and women were created at the same time. The familiar story in chapter 2 of the creation of Eve out of the rib of Adam has led people to think that one man was created first and then a wife was created for him and that all people came from these two individuals. But the story of Adam and Eve is a parable which teaches another lesson. When you are older, you will understand what it means. All of the Word is parable—a story which has a deeper meaning within it—although the greater part of the Word is also true history. Our chapter for today has a very deep meaning within it which you will study someday. But perhaps you will like to know that in the original language, which is Hebrew, the word which in chapter 1 is translated *man* is the same word which later is translated *Adam*. *Adam* simply means *man*, or mankind as a race. So when you see *Adam* in chapter 2 and elsewhere, you can remember that it is not really the name of a person at all. Mankind was created as a race. We have no way of knowing just how many individuals were placed on the earth by the Lord to begin with, but we do know that there were both men and women.

The other lesson which we need particularly to draw from the

account of the fifth and sixth days of creation is that man was created to have dominion over all the things of the earth. This means, first, that everything else was created for the service of man, but it means more than this. A wise ruler does not use his power selfishly. He tries to understand all the things over which he has control, to know what they are for, and to cause them to work together for the benefit of his whole kingdom. This is what we should do with all the things of the earth which are given us to use. We need not only to study hard to understand the things of nature but to study also what the Lord made each thing for so that we may use it wisely. Perhaps we can understand this best if we take our food as an example. Many good things have been created by the Lord to nourish and strengthen our bodies so that we can do our work in the world better, and they have been made pleasant to our taste so that we will enjoy them. But suppose we like the taste of some particular thing so much that we forget what it is meant for and eat more of it than is good for us. Then we are letting that particular food rule us instead of keeping it under our control. Whenever you are tempted in this way, it will help if you remember that we are told to “subdue” the earth.

Intermediate

This age group should be given in outline the correspondence of the Creation story with particular emphasis on the fifth and sixth days. The fact that each of us has a higher and a lower nature should be stressed, and that it is the higher nature which makes us human beings, so that the command to “have dominion” is one we should always have in mind. At this age children begin to feel that they should be allowed to make their own decisions and they particularly need to be shown what is the true standard for their decisions.

In beginning our study of the Bible we need to remember several things. First, it is the Word of God which we are studying, a series of books dictated by the Lord to teach us the things about Himself and about our souls which we could not possibly find out in any other way. Second, the Word is written in parable or story form so that we may read it easily and keep it in our memories,

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but its real meaning is in the spiritual lessons which are within the letter. Third, the first eleven chapters of the Bible were from the Ancient Word, which was written in symbol language; they are pure symbol stories rather than history. From chapter 12 of Genesis on, the Bible is for the most part truly historic as well as symbolic. Fourth, we need to read the Bible every day throughout our lives, because it brings us near to heaven and the Lord, and because the spiritual lessons within it can be opened to us only as we read its letter. You who are in the Intermediate class have reached the age at which you can begin to understand the general meaning within the stories you learn.

The story of creation given in the first chapter of Genesis has a great deal of truth in its letter. The Lord did create this earth and everything on it, and He created it by an orderly process of which the six days give us a good idea. When your grandmother says, “In my day we weren’t allowed to do so and so,” you know that she is not talking about any single day but about a certain period which was different from our modern “day.” Each “day” in the Creation story was a long period of time. The earth had to be formed and brought into a certain order before any life could be created upon it. The dry land had to be established before plants could grow or animals could live. The seas had to be gathered together before there could be fish. And both plants and animals had to be created before man could live. This was the necessary and true order of the natural creation.

But we are men and women not because we have bodies but because we have souls, and in its inner meaning the story of creation is the story of how a human soul is formed, from its beginning, when it has both heavenly and earthly possibilities (verse 1) but no knowledge or understanding even of earthly things (verse 2) through the gradual dawning of understanding (verse 3) to the beginning of the formation of character (verses 6-13) and the beginning of the knowledge and love of God (verses 14-19).

It is only then that really living things can be produced in our lives, because all life comes from the Lord. You know that when

you were little, you learned a great many things—how to eat, how to walk, how to talk, how to play, and finally how to study—and also you learned a great many things about how to please your parents and how to avoid the things for which you would be punished, but usually you did not really understand why one thing was good and another bad. But now you have reached the age when you begin to understand that it is the Lord’s plan and order which determine what is good and that the most important thing in the world is to learn what the Lord wants us to do and then to do it. In other words the sun, moon, and stars—love for the Lord, belief in Him, and knowledge about Him—have appeared in your sky and you are ready to make real decisions on the basis of what you learn about the Lord. From now on you should try to think not, “What will bring me reward and what punishment?” but, “What is really right in the Lord’s sight?” This is a time of very important change in your life and you need to know how to go about it.

And it is just this which is taught us in the story of the fifth and sixth days of creation. You probably remember from prior lessons that water “corresponds” to truth. This is because water was created by the Lord to perform the same services for the body that truth performs for the soul. The seas are water gathered together in quantity, and they picture truth gathered in the memory. Each of you already has a “sea” of memory. Now that you are trying more and more to think for yourself about right and wrong, things begin to come to life in your memory. The first living creatures produced were the fish in the seas. Do you remember that the first Apostles called by the Lord when He was on earth were fishermen?

The next things created were the birds. When you really want to know what you ought to do, and search your memory until you find some bit of knowledge that comes to life for your need, all sorts of thoughts begin to fly around in your mind. These are the birds.

Then the next step is the desire to do the thing you have decided is right. Animals correspond to our affections or desires,

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and the animals created by the Lord in our story are all good and useful desires.

When such good desires have been developed in our hearts, we are ready to be men and women in the true sense. For the thing which distinguishes man from all other created things is his ability to know and love the Lord and to choose freely to do what the Lord shows him is right. All other things are governed by the fixed laws of nature and by inborn instinct, but man is created in the image and likeness of God with the power to learn, to reason, and to act of his own free will.

We learn from our chapter that man was created as a race, both men and women. And we learn that mankind was given dominion over the earth and told to “subdue” it. This means that if we want to be true men and women, we must keep our bodies and all the things that belong to them under control. We must not let our appetites control us. You remember that in each of us at the very start there are “the heaven and the earth.” Our “earth” is our bodies and all the thoughts and desires connected with them. Our “heaven” is the spiritual part of us which can know the Lord and serve Him, the part of us which we must develop if we are ever to live in heaven or even if we are to be truly happy in this world. We cannot develop this “heaven” in our souls unless we learn to subdue our “earth.” Remember this when you are tempted to do wrong for the sake of getting something you want.

Basic Correspondences

day = any period of activity

fish = affections for memory knowledges

Senior

The nature of the Word and the nature of man are the essential lessons for the young people. If you can lead them to see that a person who lives for worldly satisfactions is cheating himself out of his birthright, you will have given them a valuable piece of spiritual armor. They also need to be shown the difference between deeds done with self in mind and deeds done in the spirit of unselfish service.

We begin our study of the Bible with the story of creation, and this is as it should be. For not only does all the rest of the Bible story depend upon this beginning, but unless we understand how and why man was created, our lives are aimless and without meaning.

In this lesson we consider especially the verses which describe the fifth and sixth days of creation, in which the fishes, birds, animals, and finally man appear. In the New Church we know that, while material creation did in general proceed in the order described in this chapter, the creation really treated of is the creation of a human soul into its intended form, the image and likeness of God.

For man is not merely, as some people choose to think, the highest of the animals. The animals are altogether of the earth. They have no thought or desire beyond the satisfaction of their physical wants. Man also has his physical nature and as long as he is in this world must spend much time in maintaining it, but even while he is in this world, his thoughts and affections may rise above the things of the body and the world. He has from birth a spiritual nature as well as a physical nature, and this spiritual nature must be developed and nourished if he is to become truly a man. Anyone who lives only for the satisfaction of his bodily and worldly cravings is living like an animal and not like a man.

When we are born, we have in us both spiritual and natural potentialities—"heaven" and "earth"—but both are without form and void and we are in the darkness of complete ignorance. Very early in our childhood, however, we begin to have some understanding—the light dawns in the mind. We begin to be conscious of ourselves as individuals, to gather knowledges into our memory, as the waters were gathered into the seas, and to distinguish between higher and lower kinds of knowledge. Our character is forming and we put forth the first little shoots of independent thought and do our first little deeds of kindness. But in the beginning we think of these thoughts and deeds as our own and are proud of ourselves for them. Swedenborg says that many people never get beyond

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this third “day” in their spiritual development.

The fourth day—which was the particular subject of our study in the preceding lesson—marks a great change, for the appearance of the sun, moon, and stars pictures a turning from self to the Lord, when we really see that all life and goodness and truth are from Him and nothing from ourselves. Then for the first time we are able to produce genuinely living thoughts and deeds, for nothing lives except from the Lord’s presence in it. This is not so hard to understand as it may seem. Suppose we were to receive identical gifts from two different persons. One in giving his gift makes it clear that he thinks it is very good of him to give it and that he will expect us to be properly grateful and to do as much for him someday. The other gives his gift in such a way that we feel that he is not thinking of himself at all, but is happy in being able to make us happy. In the first gift there is no real goodness because there is only self-praise behind it. The second is full of unselfish love, which is the Lord’s love expressing itself through the giver.

This new life develops in a certain order. On the fifth day the fish were created in the sea and then the birds in the air. We cannot produce anything without knowledge. We know that this is true of material things: we have to learn how to do a thing before we can do it. But we sometimes forget that this is just as true of our spiritual development. Unless we fill our memories with knowledge from the Word, we cannot progress in goodness. The faculty of knowing what is right lives in our “sea” of stored-up knowledge. You remember that the first Apostles were fishermen. Our knowledges must “come alive” with the realization that they are meant to serve the Lord. Then our thoughts, like the birds, begin to rise above the earth into the higher regions of our minds. Learning to do the Lord’s will, to be true men and women, is a challenge to our highest powers.

The animals picture our affections. We have two basic mental faculties, the will and the understanding. Only when they act together do they accomplish anything. Sometimes we like to think

about noble deeds but go no further than the thinking. Our will is not involved. The affections, which the animals represent, belong to our will. When they are aroused to carry out our knowledge and thought about right living, we become true human beings.

There is one further lesson we need to learn from this part of the chapter. After we have become true spiritual men and women, serving the Lord as we are meant to do, we must keep order in our lives. Man was told to have dominion over everything else on earth, to replenish the earth and subdue it. It is very easy to become self-satisfied and lazy spiritually and to imagine we can make no mistakes once we have become “good” people. But this in itself is a grave mistake. Read what the Lord said to the people through Moses in Deuteronomy 6:10-12. We never reach the state in which we do not need to be on our guard against letting worldly and selfish thoughts and desires control us.

Adult

Cover the lesson briefly, pointing out the various levels of meaning in the story. Then discuss the nature of a true man as an image of God, the difference between natural goodness and spiritual goodness, the necessity of continually adding knowledges to our memory, and the method by which they are brought to life and made means of producing genuine goodness.

In paragraph 4 of the *Arcana Coelestia* we read: “The first chapter of Genesis in the internal sense treats in general of the new creation of man, or of his regeneration, and specifically of the Most Ancient Church; and this in such a manner that there is not the least expression which does not represent, signify, and enfold within it these things.” Of the first verse we are told that “heaven” signifies the internal man; and “earth” the external man before regeneration.”

In general this first chapter of the Bible describes truly the order of material creation. It is strange that the use of the word *day* has caused so many to believe that it is contrary to the findings of science, when we ourselves are quite in the habit of using *day* to

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express any general period of time: “in that day,” “in the day of the cave dwellers,” etc.

In the New Church we are also familiar with the thought that the development of every individual from infancy to maturity is pictured in this chapter and also the development of the first created human race from their primitive state of ignorance into a true church, the first or Most Ancient Church on earth. But we do not so often think of it in terms of the change which takes place in an adult of our own day as he passes from an unregenerate to a regenerate state. Yet it is true that every individual who has not come to recognize the Lord and brought his life into order according to the Lord’s commandments from a desire to serve the Lord is as yet a mere potential man. However learned and cultured he may be, his mind is “without form and void” and the darkness of ignorance obscures the deeper possibilities of his nature. He is not truly a man. For man is man from being formed into the image and likeness of God.

This change of man from his natural state into his true form is called regeneration, or rebirth, and it is a gradual process. In some churches it is believed that a person is “saved” by a single religious experience called “conversion,” but this is not the New Church belief. Conversion is necessary, but it may perhaps be likened to the coming of light on the first day and is only a beginning. In AC 6-13 Swedenborg sums up briefly the meaning of the six days of creation in their application to the process of regeneration, and concludes: “Those who are being regenerated do not all arrive at this [sixth] state. The greatest part, at this day, attain only the first state; some only the second; others the third; fourth, or fifth; few the sixth; and scarcely anyone the seventh.”

In the first lesson of this course we took up all seven stages in a brief general way. In the second we centered our lesson on the work of the fourth day. Of this Swedenborg says: “The fourth state is when man becomes affected with love, and illuminated by faith. He indeed previously discoursed piously, and brought forth goods, but he did so in consequence of the temptations and strait-

ness under which he labored, and not from faith and charity; wherefore faith and charity are now enkindled in his internal man, and are called two ‘luminaries’” (AC 10). In this lesson we shall consider a little more fully the meaning of what took place on the fifth and sixth days.

Swedenborg says (AC 11): “The fifth state is when the man discourses from faith, and thereby confirms himself in truth and good; the things then produced by him are animate, and are called the ‘fish of the sea,’ and the ‘birds of the heavens.’” Until true love and faith (the sun and moon) make their appearance in a person’s life, he believes that the truth he thinks and the good he does are from himself, and at this stage his grasp of truth and level of goodness are not really “living” and are pictured by the “grass, the herb yielding seed after his kind, and the tree yielding fruit” (Genesis 1:11), but when he comes to acknowledge that all truth and good are from the Lord alone, the living creatures of the water, air, and earth appear. These are created in order. We may recall that seas picture knowledges gathered together in the memory, and that fish are memory knowledges “which belong to the external man” (AC 40). What then is the difference between the seas and the fish? All knowledge comes to us first by an external way. Our minds are full of knowledges which we have gathered throughout our lives. But there is no life in these knowledges until we begin to draw them forth for the service of the Lord. Mere worldly and even intellectual use of them does not make them “fish.” This is the lesson taught in John 21:3-6, where the net cast by the fishermen on the left side of the ship—the side of the intellect alone—drew in no fish, but when at the Lord’s bidding it was cast on the right side—the side of the will or affection—“they were not able to draw it for the multitude of fishes.” We must have the necessary memory-knowledges before we can make any spiritual progress, but it is the will to serve the Lord which gives them life.

AC 40 goes on to tell us that “birds” generally signify rational and intellectual things, “of which the latter belong to the internal man.” Once we have a desire to serve the Lord we draw knowl-

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edges from our memory to implement the desire. The next step is thought about them, rising to a higher level than mere worldly or temporal uses. So on the fifth day “man discourses from faith, and thereby confirms himself in truth and good.”

The final stage, the sixth day, is described in AC 12 as follows: “The sixth state is when, from faith, and thence from love, he speaks what is true, and does what is good: the things which he then brings forth are called the ‘living soul’ and the ‘beast.’ And as he then begins to act at once and together from both faith and love, he becomes a spiritual man, who is called an ‘image.’ His spiritual life is delighted and sustained by such things as belong to the knowledges of faith, and to works of charity, which are called his ‘food,’ and his natural life is delighted and sustained by those which belong to the body and the senses; whence a combat arises, until love gains the dominion, and he becomes a celestial man.” In AC 45 we read that “beasts are of two kinds; the evil, so called because they are hurtful; and the good, which are harmless. Evils in man are signified by evil beasts, as by bears, wolves, dogs; and the things which are good and gentle, by beasts of a like nature, as by heifers, sheep, and lambs. The ‘beasts’ here referred to are good and gentle ones, and thus signify affections, because it here treats of those who are being regenerated.”

From this, we learn that in the process of regeneration genuinely good affections are developed last of all. The writings throughout make a clear distinction between “natural good” and “spiritual good.” We all inherit from our natural parents good as well as evil tendencies, but even the good tendencies we inherit are full of self. They are not spiritual or living. The Lord uses them as first means toward our reformation, but they are really the opposite of genuine good. We cannot trust our natural good intentions to produce either knowledge of what we ought to do or good works. Even on the sixth day, as we note in Swedenborg’s explanation, “a combat arises, until love gains the dominion.” The man created in the image of God had work to do. He was to be fruitful, and multiply, and replenish the earth, and subdue it.” We never in this world

reach a state in which acquiring new knowledge from the Lord and overcoming our evils become unnecessary.

From the Writings of Swedenborg

Arcana Coelestia, nn. 44-45: “Man, like the earth, can produce nothing of good unless the knowledges of faith are first sown in him, whereby he may know what is to be believed and done. It is the office of the understanding to hear the Word, and of the will to do it. To hear the Word and not to do it, is like saying that we believe when we do not live according to our belief; in which case we separate hearing and doing, and thus have a divided mind, and become of those whom the Lord calls ‘foolish’ in the following passage: ‘Whosoever heareth my words, and doeth them, I will liken unto a wise man who built his house upon a rock: but everyone that heareth my words, and doeth them not, I liken to a foolish man, who built his house upon the sand’ (Matthew 7:24, 26). The things that belong to the understanding are signified—as before shown—by the ‘creeping things which the waters bring forth,’ and also by the ‘fowl upon the earth,’ and upon the faces of the expanse; but those which are of the will are signified here by the ‘living soul which the earth produces,’ and by the ‘beast’ and ‘creeping thing,’ and also by the ‘wild animal of that earth.’

Suggested Questions on the Lesson

- P. What book do we study in Sunday School? *Bible*
J. Why is it called the Word of God? *God’s Word to us*
I. How do the first eleven chapters of Genesis differ from the rest?
pure symbol
J. Into what two parts is the Bible divided?
Old Testament and New Testament
J. What are the first five books called? *Moses, Law, Torah, Pentateuch*
P. What is the name of the first book? *Genesis*
P. What does *Genesis* mean? *the beginning*
J. Can you repeat the first verse of the Bible? *In the beginning . . .*
P. In how many days are the earth and everything on it said to have been created? *six*
J. Does this mean days of twenty-four hours each? *no*
J. What appeared on the fourth day? *sun, moon, stars*
I. To what do the sun and moon correspond? *love to God, faith in Him*
P. What were created on the fifth day? *fish, birds*
P. What were created first on the sixth day? *animals*

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- P. What was the final creation? *man*
- J. How was man different from every other living creature? *image of God*
- J. What was he told to do? *multiply, subdue earth*
- J. Was just one created in the beginning? *no*
- J. What happened on the seventh day? *God rested*
- I. What kind of lessons does the Lord teach us in the Bible?
about Himself and our relationship to Him
- I. To what do the fish, birds, and animals correspond?
knowledges, thoughts, affections
- S. What does the command to “have dominion” mean? *control*